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TWO OF E. K.'S CLASSICAL ALLUSIONS

Shepheardes Calender, March, l. 16: Flora now calleth forth
eche flower.

Note by E. K.: Flora, the goddess of flowres, but indede (as saith Tacitus) a famous harlot, which, with the abuse of her body having gotten great riches, made the people of Rome her heyre: who, in remembraunce of so great beneficence, appointed a yearly feste for the memoriall of her, calling her, not as she was, nor as some doe think, Andronica, but Flora: making her the goddess of all floures, and doing yerely to her solemne sacrifice.

April, ll. 122-123: Chloris, that is the chieftest nymph of al,
Of olive branchs beares a coronall.

Note by E. K.: Cloris, the name of a nymph, and signifieth greenesse; of whome is sayd, that Zephyrus, the westerne wind, being in love with her, and coveting her to wyfe, gave her for a dowrie the chieftedome and soveraintye of al flowres and greene herbes, growing on earth.

In *The Sources of Spenser's Classical Mythology* (Boston, 1896), Miss A. E. Sawtelle, under the heading Flora, cites, among other passages, the line from March of the *Shepheardes Calender*, and quotes E. K.'s note without comment. Under Chloris she cites the line from April, and adds: "E. K. (Spenser?) in his note on this passage, says: 'Cloris, the name . . . growing on earth.' For this conception Spenser is plainly indebted to Ovid, *Fast.* 5. 195 ff., where Chloris is identified with Flora, and, as the wife of Zephyrus, has dominion over gardens and fields."

A recent article by W. P. Mustard¹ touches upon both these passages. Professor Mustard notes, as Miss Sawtelle had done, that E. K.'s conception of Chloris goes back to Ovid. Of Flora he says: "This story of Flora is not given by Tacitus. Perhaps it is derived from Lactantius, *Inst.* i, 20. 6."

In the chapter of the *Institutiones Divinae* to which Professor Mustard refers, the story of Flora is immediately followed by the story of Chloris, as told by "the poet" *in fastis*, and the entire passage is copied almost word for word by Boccaccio in his *Genealogia Deorum* iv. 61. Boccaccio's account runs as follows:

Zephyrus ventus est occiduus. * * * * De Zephyro talis recitatur fabula. Nympham scilicet fuisse nomine C<l>orin a Zephyro dilectam et in coniugem assumptam eique ab eo in munus amoris

¹W. P. Mustard, "E. K.'s Classical Allusions," in *Mod. Lang. Notes* xxxiv (1919), pp. 193-203.

atque violatae pudicitiae omne ius in flores concessum; eamque ex Clora Floram vocavit. * * * * Dicit Lactantius in libro Divinarum Institutionum Floram feminam magnas ex meretricio quaesisse opes, quarum moriens Romanum populum scripsit heredem, parte servata, quae sub annuo faenore praestaretur, ex quo scilicet faenore voluit ut suus natalis dies singulis annis editione ludorum celebraretur; qui ludi Florales et sacra Floralia a Flora nuncupata sunt; quod quia senatui tractu temporis flagitiosum visum est, cum timore plebis retractare non posset, ab ipso meretricis nomine argumentum sumi placuit, ut rei pudendae dignitas adderetur, et inde finxerunt Floram floribus praeesse, eamque oportere ludis placare, ut fruges cum arboribus aut vitibus bene prospereque florerent. Quem colorem secutus Ovidius nympham non ignobilem Zephyro nuptam et dotalitio munere ut floribus praeesset accepisse a sponso. Qui ludi (ut dicit Lactantius) memoriae meretricis conveniunt. Nam omni lascivia et verborum licentia quibus omnis obscenitas effunditur, positis flagitante populo a meretricibus vestimentis, quae ludis in illis mimorum fungebatur officio, celebrantur.

The marked similarities between the passage in the *Genealogia Deorum* and the glosses of the *Shepheardes Calendar* point to Boccaccio as the immediate source of the information about both Chloris and Flora. As Professor Mustard has noted,² E. K. cites "Boccace" on the Graces, and adopts the identification of Bellona with Pallas which is found in Boccaccio but not in classical authors. I hope to point out in a later study other resemblances between the *Genealogia Deorum* and Spenser's classical mythology.

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PERCY AS A SONNETEER

Thomas Percy's use of the term 'sonnet' in his *Reliques of Ancient English Poetry* creates the impression that he treated it with much the same ignorant disregard as he did his precious manuscript. Yet he had published a regular Spenserian sonnet the year before that collection appeared, and he published another within a short time. These acknowledged sonnets were not, however, his first ventures in that neglected form. Undoubtedly the sonnet *Occasioned by Leaving B—R—N, July, 1755*, published in Pearch's *Collection*, 1770, as by 'J—— C——',¹ and in the second

² Mustard, *loc. cit.*, pp. 197-198, citing *Gen. Deor.* v. 35; p. 202, citing *Gen. Deor.* v. 48. [Professor Mustard also traces E. K.'s knowledge of "Theodontius" (p. 197), and of the 'reuerend Andalo' (p. 195).—EDD.]